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MONDAY, DECEMBER 27, 1954

15

St. Louis, Missouri

24 Graduate From Novel J. Y. O. Training Course



Graduates from a counselor-in-training course given for the first time in St. Louis take a swim at the YMHA pool. Ed Downey, Camp Hawthorn waterfront director (outside the pool) talks to (near gutter left to right) Henry Stolar, Gene Pomerantz, David Goldenberg, Toby Paster, Ed Zeigelman, Phyllis Wishnuff, Burton Fendelman, Lewis Bockner, Camp Hawthorn director, Joyce Weinstein, Denny Kessler and (in pool left to right) Gloria Becker, Rosalind Farris, and Sally Teigenbaum.

Twenty-four boys and girls completed a J.Y.O. Counselor-In Training Course on Dec. 19, given for the first time in the city.

The trainees, members of eleven different teen groups, met for five weekly sessions from November 21 to December 21. The session included discussion and practice in Folk Singing at Camp, Cook-outs, Nature, Waterfront, and Health

Reform Judaism To Honor Local Temples

The United Hebrew Congregation and B'nai El, St. Louis, Mo., will be among the sixty-five temples, one hundred years and older, which will be honored at the Forty-third Biennial Assembly of the Union of American Hebrew Congregations, it was announced by Laurie T. Simon, chairman of the program committee for the biennial convention of the nation's Reform congregations. The Assembly will take place Feb. 13 to 16 at Los Angeles.

The bestowal of special awards upon temple centenarians will be part of the convention's observance of the American Jewish Tercentenary. According to Dr. Maurice N. Eisendrath, the honors will "demonstrate how deep are the roots of Jewish religious life in the soil of America."

and Safety. Camping experts lead each of the sessions under the direction of Lewis Bockner, Director of Camp Hawthorn. The experts included Rex Conyers, Ed Downey, Miss Peggy Thompson, Darwin Portman, Dr. Alfred Sherman, and William Budd.

During the J.Y.O. Camping session at Camp Hawthorn this past summer a Counselor-In-Training Course was given. Some of the teenagers who weren't able to be in the course recommended that such a course be tried in the city and with the approval of the J.Y.O. Delegates the course was given. Trainees used improvised camp conditions where possible to create the proper camp environment for each of the sessions.

The J.Y.O. trainees included Arthur Simon, Hershey Moss, Henry Stolar, Rae Shapiro, Roz Rothman, Gloria Becker, Milton Goldenberg, Denny Kessler, David Goldenberg, Delores Shamsky, Toby Paster, Joyce Weinstein, Ronnie Greenberg, Gene Pomerantz, Mike Suffian, Rosalind Farris, Sandy Milner, Sandy Feigenbaum, David Yawitz, Burton Fendelman, Edward Zeigelman, Brenda Weinstein, Judy Breiner, and Phyllis Wishnuff.

Herb Blaukopf, J.C.C.A. Teenage Director and advisor to J.Y.O., organized the course. The Jewish Youth Organization is sponsored by the Jewish Community Centers Association of St. Louis.

Jewish Organizations Commend Velde Report As Warning Of Dangers From Extreme Right

Committee Issues Report

The report on neo-fascist and hate groups, issued by the House Committee on Un-American Activities, was called by Irving M. Engel, president of the American Jewish Committee, "an eloquent, timely, and instructive warning to the American people of the dangers presented by groups on the extreme right."

"The American Jewish Committee fully approves the congressional committee's finding," declared Mr. Engel, "that such individuals and organizations are 'unscrupulously exploiting the menace of Communism to promote other activities equally subversive and equally un-American.'"

(The Anti-Defamation League of B'nai B'rith urged that the House

Un-American Activities Committee "be encouraged" to expand its investigation of neo-fascist and hate groups. Henry Edward Schultz, ADL national chairman, described a report on the subject by the House Committee's staff as "important in the defense of American democracy.")

"Though the report is described by the House Committee itself as only preliminary, it reveals how these groups weaken America's fight against Communism by spreading suspicion and disunity. Ample documentation from the literature of these groups and statements of their leaders demonstrate clearly the subversive quality of their activity."

Mr. Engel recalled that little more than a year ago, President Eisen-

hower publicly declared: "Generalized and irresponsible attacks that sweepingly condemn the whole of any group of citizens are alien to America." The President's statement was made in reaction to the wholesale charge of subversive activity against Protestant clergy. Subsequently, the House Committee invited the National Catholic Welfare Conference, the National Council of Churches of Christ in the U. S. A. and the American Jewish Committee to offer assistance in order that the work of the House Committee might be carefully appraised for any suggestions which they might offer. Shortly thereafter, representatives of the three organizations met with the House Committee.

A Commendable Start

"The House Committee has made a most commendable start into the complex subterranean reaches of the extreme right," Mr. Engel continued. "The two groups which are the most blatant variety and therefore, as observed by the report itself, more readily recognized. Other individuals and organizations have developed greater subtlety and therefore, if they escape exposure, will do even greater damage to American unity. They seek to perfect the technique of injecting into political debates and into a wide variety of controversial questions subtle attacks against the loyalty of certain religious and ethnic groups. They seek to brand as subversive those who disagree with their own reactionary standards."

"Today, as the American people cope with the world-wide threat of Communism and endeavor to strengthen democratic forces, it is more than ever necessary to guard against malicious movements striving to foment racial and religious discord."

sationalist. He appears capable, alert, congenial...

Herzl's Tomb And The Military Cemetery

A very impressive view of the Judean hills and Herzl's simple grave. Jerusalem is a city of silence from this hill. Silent and almost motionless. Hills ring in this city of silence and memory... Roses grow at the sides of soldiers who fell along the roads leading to Jerusalem.

SYNAGOGUES IN JERUSALEM

English Department, Washington University, St. Louis, was in India last year on a teaching Fulbright grant, and on his return to the States, stopped in Israel for a month. We are happy to present this second abridged letter from his journal.—Editor.

Jerusalem.

"The Enemy Is Watching You," reads a sign before the steps leading up to Mt. Zion. When you get to the top, before King David's tomb, a guide is speaking in a respectful tone to some tourists. There is an observation tower affording a limited view of the Old City. On holy days, orthodox Jews compete with one another for the choice position on this tower, which is in one of its extreme corners, the place closest to the Wailing Wall, below and beyond. Muted children's voices from the Old City. Children heard but not seen. Hadassah Hospital, Hebrew University, Bethlehem, Mt. of Olives on the four points of the horizon. Towers, cupolas, mosques, walls—the Old City. How I should like to descend into its fabled streets and wander through history... Something there is that doesn't love a wall...

A tour of synagogues in Mea Shearim quarter. Our guide, an actor-scholar from the Government Tourist office, made the tour live. In and out of Yemenite, European, Hasidic synagogues we went, learning of the differences in prayers,

streets of Mea Shearim—what medieval-like atmosphere! Little boys and men with curls, long black coats, Cossack-like headgear. With joy, zeal they pray... A boy in a Hasidic synagogue sitting between two tireless, aged devotees; the boy yawns. Remarkable that a little one like that can roll off pages of prayer by heart. Watching, one thinks of epochs of persecution, ghettos, religious schools. On the floor Yemenites sit; other sects remove their shoes within the synagogue. Spanish Jews sing in an appealing, war-like chant. Hasidim clap, bow, stomp, shout. Nervous, anxious bodies twist from one side to the other, restlessly glance about while praying, as though prepared against the eventuality of some uplifted Cossack paw, poised to strike... Synagogue windows look out on slum tenements in which impoverished humanity and roosters are caged together. The fragrance of the Sabbath fish is wafted over Mea Shearim housetops...

Larry Greenberg of St. Louis was along on the synagogue tour. Together we went to an informal house party at which were the Prime Minister, the Minister of Education and other dignitaries. So on my third night in Israel I exchanged impressions with Mr. Sharet about India. The Prime Minister is a polished, interesting conver-

Miss Suzanne Gordon, H. G. Gilden Engagement Announced At Party

The engagement of Miss Suzanne Myrna Gordon to Herbert Gene Gilden was announced at a Thanksgiving dinner at the home of her parents, Mr. and Mrs. Nathaniel J. Gordon, 1970 Semple avenue. The wedding will take place next spring.

Miss Gordon, a former Washington University student, was crowned Queen Esther last March at the Purim Ball, and in 1952 was chosen first maid of honor at the Alpha Zeta Alpha fraternity ball.

Mr. Gilden, son of Mr. and Mrs. Jack Gilden, 7515 Buckinham drive, Clayton, attended John Burroughs School and was graduated from Clayton High School. He later studied at Washington University and Missouri University.

Hadassah Choir At Rally



The Hadassah choir, under the direction of Mrs. Rose Kalodney, sang at the 4th Histadrut campaign rally on Dec. 16. Seated at table, from left to right: Nathan Shever, Ben Zion Ilan, Jack Mitchell, J. M. Braun, Morris Jick, Abraham Simon, Jacob Kien.

STAR NEWS ROUNDUP

COTTON IS NEW CROP FOR ISRAEL

NEW YORK—A year-old experimental cotton plantation in Israel has produced a world record-breaking crop and has provided incentive for five new units to be set up throughout the country. According to a United Israel Appeal report the crop yield reached a harvest average of 2,640 pounds of cotton to each acre which exceeds even United States yields.

NEW FILM TELLS STORY OF OLD JEWISH SETTLEMENT

NEW YORK—The story of one of the oldest Jewish communities in the Western Hemisphere—The Jews of Curacao, Dutch West Indies—is being told for the first time in a new exciting film being distributed by Yeshiva University's Audi-Visual Service. This 18-minute, 16 mm. film can be rented for \$5 from the Yeshiva University, Amsterdam and 186th Street, New York 33, N. Y.

B'NAI B'RITH TO SUPPORT MARCH OF DIMES

WASHINGTON, D. C.—B'nai B'rith has agreed to join with community service organizations in every American city to collect funds for the 1955 March of Dimes, it was announced last week. The annual drive, sponsored by the National Foundation for Infantile Paralysis, starts on January 3 and continues until January 31.

Sixteen Major Jewish Groups Join In National Conference On Israel

Plans for a conference in Washington of representatives of the American Jewish community for the purpose of "reviewing Israel problems of interest to American Jewry, including issues of American-Israel relations," were announced by Dr. Nahum Goldmann, chairman of the Jewish Agency for Palestine. In composition and scope, this will be the first conference of its kind in this country.

The presidents of the following organizations are co-sponsors of the conference: American Jewish Congress; American Trade Union Council for Labor Israel; American Zionist Council; B'nai B'rith; Hadassah, the Women's Zionist Organization of America; Jewish Agency for Palestine; Jewish Labor Committee; Jewish War Veterans of the United States; Labor Zionist Organization of America; Mizrahi Organization of America; National Community Relations Advisory Council; Union of American Hebrew Congregations; Union of Orthodox Jewish Congregations; United Jewish Appeal; United Synagogue of America; Zionist Organization of America.

Mizrahi Women Elect New Slate Of Officers

Rabbi Eichenstein and Klumbansky were elected honorary presidents of the St. Louis Chapter, Mizrahi Women's Organization of America for 1955 at their meeting early in December. Other officers elected are: Mrs. Sarah Sachar, Mrs. S. Schimmel, honorary presidents; Mrs. Rose Goldman, life president; Mrs. Louis Raskas, Mrs. Edna Heller, Mrs. Sophie Roodman, Mrs. Anna Corman, vice-presidents; Mrs. Ben Yatkeman, treasurer; Mrs. G. Apell, financial and social secretary; Mrs. Dave Weiner, recording and corresponding secretary; Mrs. H. Ehrlich, chaplain.

The regular meeting will be held on January 5, 1 p. m. at the Tpheris Israel Congregation, 6912 Delmar. A report will be given on the installation. Queen For the Day will be held. Refreshments will be served.

Compose Cantata In Honor Of American Jewish Tercentenary

Harold Shapero, noted American Jewish composer and faculty member of Brandeis University, is now completing a cantata in honor of the tercentenary, entitled, "Until Day and Night Shall Cease," based on a text by Jehuda Halevi, Harry C. Oppenheimer, chairman of the National Tercentenary Music Committee, announced yesterday.

The work, commissioned jointly by the American Jewish Tercentenary Committee and the United Temple Chorus of Long Island, N. Y., in consultation with the National Jewish Welfare Board's Jewish Music Council, will be ready for the performance next year. The United Temple Chorus which is financing the work, is composed of 150 women, headed by Mrs. Robert Hirsch and Mrs. Leonard Holland, and is under the direction of Dr. Isadore Freed.

"Until Day and Night Shall Cease" is being written for mixed chorus, soloists and symphony orchestra and will be available in both Hebrew and English texts. Seven themes are incorporated in the cantata: "Morning Hymn," "Beside an Apple Tree," "Rarest Beauty," "The Heritage of the Lord," "Stars of the World," "A Servant of God" and "Until Day and Night Shall Cease."

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Monday, December 27, 1954

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RABBI EICHENSTEIN TO ADDRESS MORRIS SHAPIRO MEMORIAL MEETING

Shekel Campaign In The United States To Start In February

NEW YORK (ZINS)—The Shekel Campaign for the 24th Zionist Congress will most likely start throughout the United States by February 1. Preparations for the opening of the campaign have been started by the office of the United States Central Shekel and Election Board in New York.

The Shekel Board has been officially advised by the Jewish Agency Executive that the price of the shekel in the United States is set at \$1. The \$1 shekel will cover the four-year period from the last Zionist Congress in 1951 till the next Congress, scheduled to take place in the fall of 1955. According to the constitution of the World Zionist Organization, only persons who will have paid up their shekel for this period of four years, at 25 cents per year, will be entitled to vote in the election of delegates to the Zionist Congress.

Charles Ress, representing the

Rabbi M. H. Eichenstein will be the principal speaker at the Memorial Meeting for Morris Shapiro at the Chessed Shel Emeth Congregation Sunday, Jan. 2, at 2 p. m. All Rabbis associated with the Vaad Hoer will eulogize the late Shapiro.



Morris Shapiro

for the past sixteen years and grand secretary of the Progressive Order of the West for the past forty-three years.

All organizations in which Morris Shapiro had been active were requested to attend by Hyman Flaks, executive secretary of the Vaad Hoer.

Zionist Organization of America, is chairman of the United States Shekel Board, Miss Claire J. Okonowicz, who directed the shekel campaign for the previous Congress, has designated the Board's Executive Director.

Stock Exchange Trades 250,000 Israel Oil Shares



Executives of Pan-Israel Oil Company, Inc., and Israel-Mediterranean Petroleum, Inc., study areas in Israel where intensive drilling for oil will begin shortly. Both companies hold licenses for oil exploration on 800,000 acres in various parts of the country. First issue of 250,000 shares of each company, which are traded on the American Stock Exchange, were fully subscribed, and a new issue is expected in September. Above (l. to r.) are James Buckley, Israel B. Brodie, and Benjamin W. Heath. Palestine Economic Corporation is participating in this undertaking.

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The Year in Washington

By MILTON FRIEDMAN

Those concerned with human rights and civil liberties have noted heartening gains as well as painful setbacks in the last year.

Jewish organizations rejoiced and applauded when the Supreme Court issued its historic order ending racial segregation in public schools although Jewish children were not the victims of that sort of discrimination in this country. The Supreme Court decision was seen as a step towards the fulfillment of the highest American ideals, a move that would extend the blessings of freedom.

Just as the Supreme Court decision was hailed as a triumph for justice, the Administration's retreat from its solemn pledge to revise the biased McCarran-Walter Immigration Act was seen as a defeat. The White House took a forthright position in following through with anti-segregation measures begun during the Truman Administration. A Federal Contracts Compliance Commission was appointed to pursue the work previously undertaken. But Jewish organizations were tragically disappointed by the retreat of the White House on the McCarran-Walter issue.

In 1952, as a Presidential candidate, Mr. Eisenhower made his opposition to the McCarran-Walter Act crystal clear. Consistent with his promises, he took the occasion of the 1953 State of the Union Address to urge Congress to revise the act. Later in 1953 he listed specific complaints involving McCarran-Walter inequities drawn to his attention. He sent the list to Chairman Arthur V. Watkins of the Senate Immigration Subcommittee with a request for action.

The Watkins reply rejected the President's request. Sen. Watkins

ROOS DONATES \$100,000 TO JEWISH HOSPITAL

A donation of \$100,000 has been received by the Jewish Hospital Medical Center for medical research from Sol Roos, retired businessman of 42 Portland Place. The donation is in memory of his wife, Selma K. Roos, who died last September and will be known as the Selma K. Roos Fund for Research, Richard K. Weil, president of the hospital announced.

"The fund will be used for research projects undertaken by members of the medical staff," Weil said. "The principal will remain intact for 50 years with the income to be used currently. The fund can be increased by contributions from others," he said.

Roos is a former president of the Jewish Sanatorium and for many years was a member of the Jewish Hospital Board of Directors. He has two sons, Lawrence K. and John J. Roos, and a daughter, Mrs. Michael R. Freund, all of St. Louis.

DR. ELMER ELLIS

ACTING PRESIDENT MISSOURI UNIVERSITY, OUTSTANDING HISTORIAN, AUTHOR, EDITOR

Will Speak on

"What Europeans Think Of Americans"

From his experiences as an exchange professor at the University of Amsterdam.

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used the pretext that the Republican Party was in a strong position on the immigration issue owing to the passage of a compromise version of a 1953 emergency refugee act. The emergency act, however, not only failed to revise McCarran-Walter injustices but actually embodied the same concepts in a form which some considered even worse than the McCarran-Walter act itself.

It is true that the new act provided for the admission of 214,000 refugees from Communism and others in excess of regular quotas. But so many restrictions were added that only four refugees were able to get in during the first six months the act was in force. The act was nevertheless described by the White House as one of the ten greatest legislative achievements of the new administration. Meanwhile, McCarran-Walter revision was sidetracked.

Everyone waited for the air to clear. They felt the president would not abandon his stand for McCarran-Walter revision. Eagerly, the Jewish organizations looked forward to President Eisenhower's January, 1954, State of the Union message. They looked in vain. He failed to mention the act.

On March 17, the President announced that he had no intention of becoming "a bull in a China shop" as far as McCarran-Walter revision is concerned. He explained to a press conference that as we move in the general direction of the principles of the Founding Fathers we might be closer to solving the McCarran-Walter problem.

Mr. Eisenhower remarks were in reply to a question posed by a reporter. The reporter quoted Vice-President Nixon as saying that "every act of racial discrimination or prejudice in the United States hurts America as much as an espionage agent who turns over a weapon to a foreign enemy." The President was asked if he thought discrimination contained in the McCarran-Walter act damages our foreign relations and whether he was doing anything about liberalizing the act. It was then that he disassociated himself from bulls in China shops and said the Secretary of State had sent him no complaints against the act. The President apparently forgot that the White House had carefully listed numerous complaints against the act in a Presidential letter to Sen. Watkins.

Another disappointment was sustained by Jewish organizations when the United States failed to join in United Nations agreements on human rights and genocide. Ultra rightwing elements attacked these U. N. undertakings as "subversive."

REAFFIRMATION OF ISRAEL'S RIGHT TO PASS SUEZ SOUGHT

UNITED NATIONS, N. Y. (ISI) —Israel requested the Security Council's reaffirmation of its resolution of September 1951 calling upon Egypt to terminate restrictions against Israel-bound shipping passing through the Suez Canal and the unconditional release of the Israel ship the S. S. Bat Galim seized by the Egyptians on September 28 while it was exercising the right of innocent passage through the Suez Canal at the Security Council meeting of December 7. Ambassador Abba S. Eban, permanent representative of Israel to the United Nations, emphasized that the integrity of the Israel-Egyptian armistice agreement and the entire armistice system as well as the integrity of the Security Council itself are the issues now facing the council.

JEWISH STAR Page 3 Monday, December 27, 1954

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THE HEBREW COMMONWEALTH AND THE GOVERNMENT OF THE UNITED STATES

By OSCAR S. STRAUS
(First in a Series of Twelve Installments)

Oscar S. Straus (1850-1926), who served as Minister Plenipotentiary to Turkey under Presidents Grover Cleveland and William McKinley, wrote a small but vitally important book on "The Origin of Republican Form of Government." Out of print and now difficult to get, it was first published by G. P. Putnam's Sons of New York in 1885. In honor of the American Jewish Tercentenary, the publishers have given the AJP the rights to republish the most important parts of the book. These reveal that the Founding Fathers received their inspiration in the founding of the American Republic from precedents of government by and for the people as established ages ago by the ancient Hebrews under Moses, Joshua and the Judges.

In his brilliant essays, Mr. Straus makes it clear that the Republic established by Moses constituted a perfect pattern for the form of government instituted by the Continental Congress. He reveals that the Republic of Moses had its (1) Chief Executive in the Judge or shophet; (2) an elected Senate of seventy elders, usually referred to as the Sanhedrin, and (3), an Assembly or "Congregation" as distinct from "all Israel." The Democratic spirit of the Mosaic Republic, he shows, is borne out by the fact that the people themselves "selected" or "appointed" their leaders. The Levites, however, were separated from the other tribes, thus keeping the priesthood apart from the State Government.

This publication is happy to present to our readers the first of a series of twelve articles from Mr. Straus' work.—EDITOR.

Early Americans And The Old Testament

The social, religious, and political upheavals that kept the governments of England and the Continent in constant change and commotion, had as yet little effect in the colonies. The people here were busy with their own affairs, and England having not as yet laid her rapacious hands upon them, they prospered all the more by reason of this neglect. Beliefs that had lost much of their vigor in Europe retained all their ancient force in the colonies. The inestimable privilege of worshipping God in accordance with their own conscience was denied to the first settlers of New England in the mother country, and they came to the wilds of America to enjoy that boon. The Bible was to them not only their guide in religions, but their text-book in politics. They studied the Old Testament and applied its teaching with a thoroughness and literal devotion that no people, excepting only the Jews, and perhaps the Scotch, had ever exemplified, for they seemed to recognize a striking similarity between their own hardships, history, and condition and those of the children of Israel under Moses and Joshua. They quoted its texts with a literal application. Their condition they characterized as

Social Notes

A shipment of hundreds of gifts and cartons of holiday food has been sent to servicemen in Alaska by the St. Louis Serve-a-Committee of the Women's Organization Division of the National Jewish Welfare Board.

The gifts will provide holiday spirit to servicemen of the Jewish faith at the time of Chanukah.

The St. Louis Committee is headed by Mrs. Julius Schweich, 7336 Maryland Ave., University City.

Congratulations to Mr. and Mrs. Lester Hutnick, 7257 Balson, University City on the birth of their son Neil Brian on Dec. 1.

Dr. Robert Simon, who was the first dental intern at the Jewish Hospital, has opened his offices at 7603 Forsythe in Clayton.

Give Chanukah Presents

Fifty boxes, decorated to resemble dreidels, and filled with candy and cookies, were given to patients at the Jewish Hospital, by the Shoshana group of Bnei Akiva, Sunday, December 19.

The Shoshana group, composed of teen-age girls, gave these boxes to commemorate the festival of Chanukah.

likened their own numbers to that of the children of Israel, "three millions souls," America in whose wilds they had come was their "Wilderness," and in after days Washington and Adams were frequently referred to as their Moses and Joshua.

America—A New Canaan

Their first conception of the form of an American Union was a Theocracy, the same form of government in all its essential characteristics, and expressly modeled thereafter, as the children of Israel set up over the twelve tribes under their great lawgiver Moses. They continued this Theocracy for a period of forty-one years, from 1643 to 1684, and under it they organized the New England Confederacy. "This confederacy of the four New England Colonies," says Pitkin, "served as the basis of the great (Continued on Page 6)

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Expose Or Kill By Silence?

The House Committee on Un-American Activities is investigating a neo-fascist group called the National Renaissance Party, a hate publication, "Common Sense," edited by the notorious Conde McGinley in Union, N. J., and other groups of the extreme right. The American Jewish Committee, the Anti-Defamation League of B'nai B'rith and other Jewish groups wholeheartedly endorse this development.

Some parties contend that the accompanying free publicity makes these hate groups a rallying point for like-minded persons; that silence and not publicity will kill these groups. On the other hand, many agree with Irving M. Engel, president of the A. J. C., who feels that this investigation does serve "as an eloquent, timely, and instructive warning to the American people."

The hope to stop a movement by silence is not only at odds with a freely functioning press but also permits such groups to operate without challenge or public ostracism. Most important, publicity will warn the innocent who believe that such groups are the most effective means against Communism.

A Happy New Year To Everyone

CALENDAR OF CURRENT EVENTS

Readers must arrive at the office of the Jewish Star by Wednesday the week prior to publication. Phone FA. 1-2055. The Jewish Star accepts no responsibility for erroneous information forwarded.

TODAY, DECEMBER 27

ACHAD HA'AM OHEL BENJAMIN MISHKIN ISRAEL HEBREW SCHOOL LADIES' AUXILIARY—Meeting at 5631 Wells, 1:00 p. m.
RABBI H. F. EPSTEIN HEBREW ACADEMY, LADIES' AUXILIARY—Meeting at Tpheris Israel Congregation, 6912 Delmar, 1:30 p. m.
MIRIAM HEBREW SCHOOL—Chanukah all games party, refreshments, no admission charge. Everyone invited, 5722 Waterman, 1:30 p. m.
JCCA—Meeting at the YMHA, 8:00 p. m.
EBN EZRA BOARD MEETING—University City Library.
ZIONIST ORGANIZATION OF ST. LOUIS—Chanukah all games party, Tpheris Israel Auditorium, 8:00 p. m. Attendance prizes. Guests for the evening will be senior Young Judeans of St. Louis. All Zionist and general public invited.

TUESDAY, DECEMBER 28

NOSHIM BIKUR CHOLIAM SOCIETY—Luncheon and Package Party at the YMHA, 12:30. Surprise entertainment. Everyone welcome. Board meeting at 10:30 a. m.
MIRIAM LODGE 17-U.O.T.S.—Meeting at Shaare Emeth Temple, 1:00 p. m.
PIONEER WOMEN, ST. LOUIS COUNCIL—8:00 p. m.
B'NAI AMOONA MEN'S CLUB—Jewish movies.
TPHERIS ISRAEL YOUNG ADULT GROUP—Meeting at 6912 Delmar, 8:00 p. m.
MIZRACHI ORGANIZATION OF ST. LOUIS—Meeting at the home of Richard Greenwald, 714 Interdrive at 8:00 p. m.

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Station KSD (550)
Every Sunday: 8:15 a.m.
Jewish Religious Program.
Sunday: 11:30 to 12:00 noon.
Eternal Light Program.
Station KXOK (630)
Every Sunday: 11:00 a.m.
"Message of Israel."
Station KWK (1380)
Every Sunday: 9:30 to 10:00 a.m.
"Rabbinical Association."
Station WIL (1430)
Every Sunday: 12:30 to 1:30 p.m.
"The American Jewish Hour."
Every Sunday: 1:30 to 2:30 p.m.
"Jewish Melody Time."
Station WTMV (1490)
Every Sunday: 3:00 to 4:00 p.m.
"Jewish Melodies," Marty Alpirn, M.C.

TV SCHEDULE

KWK-TV (Channel 4)
Rabbinical Association Services
9:30 to 10:00 a. m.

Book Review

FOR ZION'S SAKE

By NORMAN BENTWICH

Reviewed By Carl Herman Voss
(A biography of Judah L. Magnes. The Jewish Publication Society of America, 1954. 343 pages and 20 illustrations. \$4.00).

Dr. Voss is Minister of the Flatbush Unitarian Church, Brooklyn, N. Y.; member of the faculty of the New School For Social Research in New York City; and chairman of the executive council of the American Christian Palestine Committee. He is the author of *The Universal God*, an interfaith anthology, and *The Palestine Problem Today*—Editor.

Norman Bentwich, British-born citizen of the new State of Israel and former Attorney-General of the Mandatory Government of Palestine, has written a perceptive, informative, and often touching biography of Judah Magnes. *FOR ZION'S SAKE* is a labor of love in memory of a great and good man whom many, Jew and non-Jew, admired and respected greatly.

When Dr. Magnes died in New York City in 1948, he had only recently returned to his native America after a quarter century of distinctive and distinguished service in Palestine. He was mourned by tens of thousands, some of whom had found in him a spiritual guide; others, a political mentor; still others, an intellectual stimulus; and many another, a veritable Father-image.

In the pleasantly-flowing prose of these engrossing pages, Magnes lives again. Here is the handsome youth of Oakland, California (described by the local newspaper, in 1894; as their "brilliant, noble, promising son") who journeys to Cincinnati for six happy, productive years at the University and the Hebrew Union College, and then goes abroad for two more years of enjoyable graduate study at Berlin and Heidelberg. Here are the beginnings of an always controversial, and yet consistently creative, career—first as rabbi, in the years from 1904 to 1911, of Temple Israel in Brooklyn, Temple Emanuel and Congregation B'nai Jeshurun in Manhattan; then, in the next decade, as organizer and chairman of the *Kehillah*, that well-intended but ill-fated effort to organize the Jews of New York, and of other cities as well, into a "community." Here are the several pilgrimages to Palestine, on the last of which, in 1922, he stayed as the Chancellor—later, as President—of the newly-founded Hebrew University on Mount Scopus and as chairman of the Emergency Committee of Hadassah.

From his youngest days, he had been a Zionist, one of the first to hail Herzl and the vision of an Old-New Land restored. Now he could help in the task. During the 1920s, '30s, and '40s, difficult and painful years of Israel's rebirth, he sought to be a mediator. Often he succeeded to remarkable degree; but passions ran too high, and Magnes found to his disappointment that Jew, Arab and Briton in the Holy Land were not destined to lie down as the lion and the lamb. Nor was Magnes himself to dwell in amity with his friends in Zion.

Men might disagree with Magnes; but, as opponents, they honored him for his scholarly gifts as well as his administrative ability, for his basic integrity and his spiritual resources. They could not help but be grateful for his sen-

Letters To The Public

"... the community speaks"

CRITICIZES ST. LOUIS JEWRY FOR BEING TOO FORMAL, RESERVED

Editor, Jewish Star:

I read with interest your editorial, "The Jewish Paradox." It brought to mind another form of "Anti-Semitism" common among Jews. That is the lack of friendliness shown to new-comers at social functions.

I have been a member of various Jewish organizations in St. Louis, and without exception, I observe the same practice in each group; the old-time members confined their attention to their friends and completely forgot their obligation as hosts. The result was groups of close little "cliques" with the visitors left on the sidelines. I have heard others express the same complaint.

Most organizations carry on big campaigns each year to attract new members, but the individual members don't know how to make the visitors feel welcome after they come, so that they will want to join.

This, it seems to me, is paradoxical because of the Jewish status which you mentioned in your column. The problems that we face as Jews should draw us together. But Jews in St. Louis feel no such bonds.

I say "in St. Louis" because my experience while attending school in a college town showed me that Jewish people can be warm and friendly. I went alone to my first Hillel dance there; several members near the door, apparently a welcoming committee, introduced themselves and others to me, and each member acted like a welcoming committee of one. All were informal and sincere. When the evening ended, I felt as though I had known those people for years.

I don't know if anything can be done about the situation here, but I think it's a shame that Jews must be so formal and reserved with other Jews, especially since it hurts the things we are trying to achieve, because the same reserve exists in practically all Jewish groups, whether Zionist, cultural, or social.

E. M. G.

sitivity to social ills, his deep-seated aversion to the sleek religiosity of the well-born and the well-to-do.

Those who visited with him on Mount Scopus and in Rehavia, as did I in 1947, will find him, in these pages, walking again the streets of his beloved Jerusalem, radiating as always a nobility and a dignity rarely found in today's world. One might be tempted to question Bentwich's sweeping statement that, by 1922, when Magnes and his family left for Palestine, the man "had left an impress upon New York Jewry as no other man of the century," for immediately one thinks of a number of others; but there is no doubt that Judah Magnes left a mark on American life and Israeli life that is indelible and beneficent—and immortal.

Donate \$25.00 To Mrs. Boonshaft's Work

Editor, Jewish Star:

We are a group of 25 women who hold meetings every month at one another's homes. We get your paper at our homes and after reading of the fine work Mrs. Sylvia Boonshaft is doing we decided to donate \$25.00 to the cause.

Mrs. Boonshaft is doing such excellent work and we felt that we could help in our little way. ...

We call ourselves "Sunshine Club." We are all Jewish women and hope that again we will be able to give an equal amount if not more.

We consider Mrs. Boonshaft a very philanthropic person and a credit to humanity and wish her the best of luck in her good work.

In behalf of the Sunshine Club,
Mrs. Rose Kistis,
6170 Waterman

(The Dec. 13 issue of the Jewish Star carried a story on Mrs. Boonshaft's work at the St. Louis State Hospital.—Editor.)

Editor,
Jewish Star:

Rumors circulated in your neighborhood that Stanley Slotkin, owner of Abbey Rents of Los Angeles is not Jewish, that his company is anti-Semitic and that his company will not hire Jews, are baseless, slanderous and libelous. And that Mr. Slotkin does nothing for his people is just one outrageous lie! This I know from personal experience with Mr. and Mrs. Stanley Slotkin for more than a quarter of a century.

Mr. Slotkin has in addition to many other activities for Israel and the Jewish community provided more transportation for needy youth and others in Israel by supplying the cost of shipping of thousands of bicycles to Israel. Mrs. Slotkin, former president of the Beverly Hills Chapter of Hadassah, is exceptionally active in the United Jewish Welfare Fund, as official of the Women's Division and in other capacities, and for Bonds for Israel Government in similar capacities.

Anything you may do to dispel this libel on the Abbey Rents or Mr. and Mrs. Stanley Slotkin will be greatly appreciated by—

David Weissman, Editor,
B'Nai B'rith Messenger,
Los Angeles (17), Cal.

NOTICE

ALL COPY FOR NEXT WEEK'S ISSUE WILL HAVE TO BE AT THE OFFICE OF THE JEWISH STAR BY WEDNESDAY EVENING

THE TERCENTENARY STORY

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5. Marranos in Recife, Brazil

Text by DANIEL ELAZAR

Illustrations by MAURICE del BOURG

THE JEWISH ATTITUDE TOWARD MISSIONARIES

(Second and Final Installment)
By ROBERT GORDIS

(Dr. Gordis, Professor of Bible at the Jewish Theological Seminary, Adjunct Professor of Religion, Columbia University; and Rabbi of Temple Beth El, Rockaway Beach, New York. In the light of the current debate on the question of whether or not to seek proselytes for Judaism, the following article will be of interest. Editor.)

Movement Toward Judaism In The Roman Period

The uncompromising faith in the unity of God who was the source of righteousness, gave birth to a nobler code of morality, which stood in sharpest contrast to the practices of the surrounding nations. It was natural that as sensitive and intelligent men and women in the pagan world came into contact with Judaism, many of them would be attracted to its world-faith and way of life. As a result, a world-wide movement toward Judaism took place during the Roman period.

In the days of the Second Temple there were large communities of professing Jews outside of Palestine, notably in Alexandria, Egypt. Many of them were former pagans who had surrendered the myths and practices in which they had been reared and seeking a true faith, have been drawn to Judaism. These proselytes came from every stratum of society, from the slave classes to the very palaces of the emperor of Rome. So extensive was this trend that the great New Testament scholar Adolf Harnack estimated that at the beginning of the Christian era, fully ten per cent of the population of the western world, four out of forty millions, professed the Jewish religion.

The rise of Christianity had a drastic effect upon Jewish missionary activity. This new religion accepted in large measure the basic monotheistic ideal of Judaism and most of its ethical attitudes but modified them along directions which were more familiar and hence more easily acceptable to the Gentiles of the day. Hence the incentives for non-Jews to accept Judaism were sharply reduced. When Christianity became the official religion of the old empire, Jews were forbidden to carry on missionary activity.

Some Jewish Proselytes of The Middle Ages And Later

In spite of these conditions, however, accession to Jewish ranks continued, even in the darkest days of the Middle Ages. Among them was a crusader who had gone to Palestine with Geoffrey of Bouillon. Adopting the Hebrew name Obadiah, he wrote his autobiography in excellent Hebrew. The great French Talmudists include one called Rabbi Abraham the Proselyte. Bodo, a former Bishop of the Catholic Church who had served as confessor of Louis the Pious of France adopted Judaism in the ninth century. In the 16th century, Catharine Malcerova Weigel, wife of the Mayor of Cracow, Poland, died as a martyr to her new faith, as did Alexander Boznitzyn, a Russian naval officer of the eighteenth century. Many hundreds more important proselytes could be mentioned. The most beloved was a 17th century Polish count, Valentine Potocki, who paid with his life on the stake for accepting the Jewish faith.

Mass conversions to Judaism, which have been common in ancient days, did not exist in the Middle Ages, but there was one striking and dramatic exception. In southeast Russia there was a large and powerful Tartar kingdom called

JEWISH STAR Page 5
Monday, December 27, 1954

practice a vivid symbol of the democratic spirit of the Jewish religion. Here each individual spoke directly to God and was equal to his fellows as a member of "a kingdom of priests and a holy nation." He was led to ever deeper studies until he finally decided to accept Judaism for himself. At this point he was strongly dissuaded from doing so by his spiritual mentor, the saintly Rabbi Elia Benamozegh of Leghorn, Italy. However, Palliere persisted in his desire and was finally received into the covenant of Abraham. He became a leading teacher of Judaism in France and exerted great influence upon French Jewish youth before the war. When the Nazis overran Paris, he was seized and imprisoned. Rumor had it that he had died a martyr's death. Fortunately, as it was later reported, Palliere managed to survive.

This reluctance of a Rabbi to convert a would-be proselyte may seem astonishing. Actually, it had its basis both in practical life as well as in philosophical considerations. Accepting the Jewish religion means entering into the ranks of Israel and taking upon oneself all the liabilities and discriminations under which Jews labor almost everywhere. Moreover, becoming an adherent to Judaism means more than accepting a new theological creed. It represents a thoroughgoing transformation of one's life, including the adoption of an elaborate regimen of practices and observances affecting every area of human experience. These problems and difficulties the Rabbi is enjoined by Jewish tradition to emphasize for the would-be proselyte.

(Continued on Page 8)

Hadassah Tea To Be Held At U. H. Temple

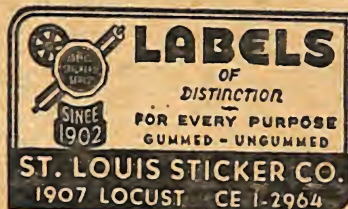
St. Louis Chapter Hadassah is having its annual Membership Tea to honor its paid-up members at United Hebrew Temple, 225 S. Skinker, Monday, Jan. 3, at 1 p. m.

Hadassah will present "Dial 'B' for Bargain Center," a musical with songs and dance starring Hadassah's cast, written by Miss Carol Frankenthal, Mrs. Max Sallicker and Mrs. Milton Scharff. Maggi Speer, director of Community Players, will direct "Dial 'B'."

The cast includes Mrs. Morris Klibansky, Mrs. Dave Rosenberg, Mrs. Martin Colodney, Mrs. Fred Marx, Mrs. Sam Chaloff, Mrs. Benard, Mrs. Sam Cherrick and Mr. Sam Schneider. The dancers consist of Mrs. M. D. Marcus, Mrs. Nathan Coppersmith, Mrs. Robert Roodman, Mrs. Daniel Markman, Mrs. Samuel Schenberg and Mrs. Samuel Lerman. Stage director is Mrs. Sam Schneider. The dance director is Mrs. M. D. Marcus; pianist is Mrs. Norman Mistachkin.

Tea will be served from 1:00-1:30. Dues may be paid at the door.

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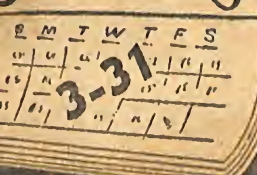
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FREEDOM TORCH PRESENTED TO AMERICA



The Statue of Liberty was the scene of a 2,000-year-old ceremony this week, when a Chanukah Torch of Freedom, symbolizing the victory over oppression won by the Jewish people under the leadership of Judah Maccabee in 165 B.C.E., was presented by the Government of Israel to the Jewish community of America as a token of appreciation for its support of the State of Israel Development Bond Issue. Members of the New York City Police Department's Shomrim Society served as guards of honor at the special ceremony on Bedloe's Island. Participating in the ceremony were (left to right): Patrolman Joseph Rothstein; Mrs. Cilli Abraham, Vice-Consul of Israel in New York, who presented the torch; 12-year-old Roni Ester Lador of Rehovoth, Israel, representing the young people of Israel; Rabbi Israel Goldstein, Chairman of the Executive Committee of the Greater New York Committee for State of Israel Bonds, who accepted the torch; Patrolman Sol Goldberg, and Sergeant Louis Weiser, President of the Shomrim Society, organization of Jewish policemen.

Symphony Orchestra Presents "Pop" Concert

ST. LOUIS, Mo.—In a holiday musical program designed for the entire family, the St. Louis Symphony Orchestra will present its second "pop" concert of the season Sunday afternoon, January 2, at 3 o'clock, in the Opera House of Kiel Auditorium here.

Harry Farbman, the orchestra's assistant conductor will again be on the podium. Soloists will be Jean Border, soprano; Frank Eschen, narrator, and Karl Toenjes, tuba.

Miss Border will sing the aria, "Dich Theure Halle," from Richard Wagner's "Tannhauser"; the Bach-Gounod "Ave Maria"; Edvard Grieg's "Ich Liebe Dich," and "All The Things You Are," from the Jerome Kern-Oscar Hammerstein II show, "Very Warm for May." Eschen and Toenjes will be featured in Kleinsinger's "Tuby The Tuba." Rounding out the program will be the Scherzo: "Queen Mab," from Hector Berlioz's "Romeo and Juliet"; The Story of the Kalandar Prince from the Nicolai Rimsky-Korsakov suite, "Scheherazade"; the Scherzo from Paul Dukas' "Sorcerer's Apprentice"; the Overture to Glinka's "Russlan and Ludmilla," and Georges Enesco's "Rumanian Rhapsody" No. 1.

Suzanne Gordon And Herbert Gilden Engaged

The engagement of Miss Suzanne Myrna Gordon to Herbert Gene Gilden was announced at a Thanksgiving dinner at the home of her parents, Mr. and Mrs. Nathaniel J. Gordon, 1970 Semple Ave. The wedding will take place next spring.

Miss Gordon was a former Washington University student. Gilden, son of Mr. and Mrs. Jack Gilden, 7515 Buckingham Dr., Clayton, attended John Burroughs School and was graduated from Clayton High School.

THE HEBREW COMMONWEALTH

(Continued From Page 3)

confederacy afterwards between the thirteen States of America." An ex-closure of the two systems dis-but in principles. The Puritans, especially the New England Puritans, Old Testament than perhaps they themselves were aware of. The per-secutions they had suffered in the mother country instead of subduing or disbanding them, had trans-formed them from what at first was a sect into a faction, united together by the strongest ties of union with spirits rendered more determined by the severity of the hardships they had endured. The wilderness they had conquered by their patient toil was now blossoming as a garden interspersed within growing villages and populous towns. Their first and only concern was to preserve this new Canaan for themselves, and to establish such laws and regulations for their government as might secure this end beyond peradventure.

Mosaic Code The Guide

The Mosaic laws were framed under divine sanction to accomplish a similar end. To these laws they turned as a guide, not taking into account that more than thirty centuries had rolled by, and that the social regulations of those times were not better fitted for the then times than the vestments of that clime would suffice as a proper protection against the New England winter. They did not seem to understand that however severe the Mosaic code was, it was mild in comparison with the laws that preceded it, and that the social relations of mankind had undergone a change during the many centuries that had rolled by. They even baptized their children no longer by the names of Christian saints but by those of the Hebrew prophets

and patriarchs. In a word, they adopted not the spirit but the letter of the Old Testament, and here was the radical error of their social regulations.

"God Alone Is King"

The question suggests itself: Why could not the social laws and religious regulations of the Hebrews be adopted by the people of New England with the same propriety, justice, and applicability as their form of government? The answer is plain. The former were framed upon the central idea of exclusiveness. The children of Israel were, as they believed, God's chosen people. Social and religious regulations were made with this chief end in view, that they might not by contact with surrounding nations lapse into idolatry. On the other hand, their form of government was constructed upon laws of universal humanity, upon the broad principles that all men are equal, that God alone is king; which were as true when the Declaration of Independence was adopted as in the times of Moses and Joshua, and as true in New England as they were in Canaan.

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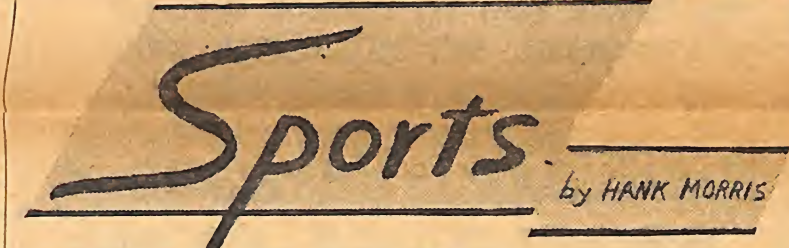
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Javits Calls For Inclusion Of Israel In NATO

NEW YORK. — Representative Jacob K. Javits, Attorney General-elect of the State of New York, this week called for the active utilization of the defense capability of Israel for the security of the Middle East, and the inclusion of Israel together with the Arab states in a regional defense organization for the area within the framework of the U. N. "Unless Israel is invited into this Near East defense organization Israel should be invited to join the North Atlantic Treaty Organization (NATO) either directly or by an alliance with Greece and Turkey which are now members," he further urged.

Javits further warned that the shipment of arms to the Arab states endangers the present whole U. S. policy "by grave unbalance in the Near East."



Close games were the rule last Sunday afternoon in the YMHA Basketball League's Division No. 1. The Atoms No. 1 victory string survived its most serious threat of the season while the Rangers topped the Atom No. 2 81 to 71 in a game that went into overtime.



Hank Morris

In Division No. 2 the Seahawks took over sole possession of first place with a 62 to 41 walloping of the St. Louis Silents as the Diabs who were previously tied for the top position, were absorbing a 50 to 32 defeat at the hands of Pi Lambda Phi. The Rebels drubbed the Achims 67 to 52 in the other Division No. 2 game.

The Atoms No 1 had to overcome a one point deficit in the last quarter in order to maintain their unbeaten status. Their margin of victory came from the foul line as they were outscored from the field 20-19. They converted 24 out of 34 foul attempts while Mo. Lodge could hit on only 20 out of 32. Big Shep Smith again led the Atoms getting 22 points. Bob Loddeke added 17 and Harvey Brown 14.

Ben Goldman was high man for the losers with an even 20 points. Dave Bornstein netted 13 and Ruffy Silverstein 10 for Mo. Lodge.

The Rangers' overtime victory climaxed a long up-hill battle. They trailed by seven points at half-time and by two at the end of the third quarter. Hank Holtzman, the Rangers high-scoring center, after being held to 6 points in the first half, broke lose for 26 tallies after the intermission to spark the winning drive. Willy Wilansky contributed 12 and Al Holtzman and Jerry Bader 10 each to the winning total. Guard Don Carafiol was the Atoms No. 2 top man scoring 20 points with center Milford Schneiderman right behind with 19. Dan Schucardt got 15 for the losers.

Joe Zelson, the Seahawk's high scoring guard, hit for 35 points to lead his team to their third straight win. Showing that the new "1 and 1" foul rule is not necessary for high scores, Zelson amassed his total on 16 field goals and only 3 foul shots. Irv Roselman tallied 13 points for the winners while Paul Tester was high man for the Silents with 17.

Pi Lambda Phi moved into a second place tie by virtue of their victory over the Diabs in a game which became a runaway in the second half. Larry Sanders got 24 points for the winners with Gene Tobin adding 10 more. Sid Kleg was the only Diab to reach double figures getting an even 10 points.

The Rebels featured their win over the Achims with an impressive team foul shooting exhibition. They cashed in on 23 out of 28 charity tosses. Joe Hupert topped the winners with 22 tallies. Stan Yorke scored 15, Aaron Katzman 14 and Mickey Sirkus 10 for the Rebels. Len Saxon and Arnie Levin collected 14 points each for the Achims.

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YOU and YOUR CHILD

By Abraham J. Simon, Ph. D.,
Executive Director, Jewish Child
Welfare Association of St. Louis

Because of the kind of taboo which exists in our adult world against handling, seeing, smelling, or hearing the processes whereby human wastes are eliminated, we have lost complete sight of a clearly known fact. Children in their early days feel differently about these processes. Adults tend very quickly to overwhelm children with their own powerful feelings of disgust and revulsion. Children are then confused and conflicted about this real fun they experience in handling, smelling, seeing, hearing, and sometimes even tasting human waste products. The conviction they pick up from adults

that their interest is dirty, bad, and of degrading inferiority comes into direct opposition with their own feelings of pleasure and satisfaction.

If anyone doubts my statement, just watch an infant on its back voiding urine and having a bowel movement. Moments of deep pleasure are evidenced in facial expressions and body movements. We clothe and diaper infants so thoroughly that we blind ourselves to the evidence. As the infant gets older this kind of fun is more fully practiced. Adult attempts to interfere with these satisfactions too early and too quickly lead to conflict. Catastrophic defeat of the adult in the conflict is conventional. But even if the adult comes out on top and the child is "trained" in less than 18 months, scars of the battle will remain. The signs are "accidents" for years to come, and undercurrents of crabbiness and resentment which flare up for little or no provocation. Such a "victory" is of dubious value.

As the child is able to sit up, and crawl, clothing cannot be as tightly retaining. Diapers work loose. Their contents become more easily accessible. The child, after all, does not have experience by which to discriminate among the hundreds of environmental objects he investigates with all his six senses. The parents by virtue of constant, patient supervision and guidance conditions the child into discriminating between objects he may or may not touch, taste, smell or see. But where toilet habits are concerned, by and large, more harm than good can be done by attempting to indoctrinate infants in the do's and don'ts before they have learned to walk. They do not have the capacity to understand adult criticism, or disapproval of their interest in the products of elimination. Punishment in the form of scolding or slapping is positively destructive. Until the child learns to walk, you may just as well forget the idea of toilet training, if you ever entertain it. Any "trouble" you may have on that account is infinitely more desirable, than the real anguish you are storing up for yourself and the future of your child by starting too soon. The extra months of diapers, and constant care, supervision and cleansing will be more than compensated for by a comfortably trained child, day and night, at two or three years of age.

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Monday, December 27, 1954

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Engagements • Weddings •

Frances Bixhorn Rudolf Oppenheim Engaged Saturday

Mr. and Mrs. Saul Bixhorn, 5758 Pershing Ave., announced the engagement of their daughter, Miss Frances Bixhorn to Rudolf Oppenheim.



FRANCES BIXHORN

heim, son of Mr. and Mrs. Otto M Oppenheim, 5549 Pershing Ave., December 25 at a family gathering.

Miss Bixhorn is presently a sophomore at Washington University, majoring in the physical sciences. Her sister is Sandra Bixhorn and her brother is Herbert Bixhorn. Mr. and Mrs. A. Berger, 6477A San Bonita are her grandparents.

Oppenheim has his bachelor's degree from Washington University and is now doing graduate work in psychology there. He is a member of the Delta Phi Alpha Honorary. Prior to doing his graduate work, he served two years with the armed forces in Tokyo. His brother is Walter Oppenheim of Melbourne, Australia.

Miss Nancy Kinberg And Stanley Weinman To Be Wed In Spring

Miss Nancy Mae Kinberg, daughter of Mr. and Mrs. Jack Kinberg, 761 Heman ave., University City, is engaged to Stanley Weinman who is the son of Mr. and Mrs. Hyman Weinman, 6220 Page blvd. A spring wedding is planned.

OBITUARIES

PLATZELMAN, BERTHA, December 23, 1954, wife of Morris Platzelman, mother of Mrs. Sylvia Kohn of Los Angeles, Calif., Mrs. Bella Wolff of Cairo, Ill., Mrs. Rosaline Wishnuff and Max Platzelman. Funeral from Berger Memorial.

AACH, FRANCES, December 19, 1954, wife of Joseph Aach, mother of Harold Aach. Services at Mayer Funeral Home.

BLUMBERG, IDA, December 20, 1954, at Denver, Colo., wife of the late Saul Blumberg, mother of Louis Blumberg, Mrs. Louis Cohen and the late Clifford Blumberg. Funeral from the Rindskopf Chapel.

BOBROFF, LEAH, December 19, 1954, widow of the late Jacob Bobroff, mother of Goldie Koplowitz of Los Angeles, Cal.; Mrs. Sadie Schorr, Mrs. Rose Greenberg and Harry Bobroff. Funeral from Berger Memorial.

TEPPER, SAM, December 20, 1954, husband of Lena Tepper, father of Hyman Rose, Nathan, Abe and Jack Tepper. Funeral from Berger Memorial.

SABOR, MARTIN, December 21, 1954, husband of Minnie Prince Sabor. Funeral from the Rindskopf Chapel.

Miss Fischer Plans February Wedding To Lt. M. D. Maremont

Announcement has been made by Mr. and Mrs. Joseph S. Fischer, 7220 Pershing Ave., University City, of the engagement and forth-coming February wedding of their daughter, Miss Jill Fischer, to Army Lt. Michael David Maremont.

Miss Fischer is a student at the University of Illinois. Mr. Maremont is the son of Mrs. Hurd, 657 Craig Road, Kirkwood, and Arnold H. Maremont of Winnetka, Ill. The bridegroom-to-be, now attending artillery school at Fort Sill, Lawton, Okla., was graduated from the University of Missouri with an A.B. in economics. His fraternity is Sigma Alpha Mu.

Sylvia Glickstein To Be Spring Bride Of R. M. Merkadeau

Mr. and Mrs. Bernard Glickstein of Kansas City, Mo., have announced the engagement of their daughter, Miss Sylvia Glickstein, to Ronald M. Merkadeau, son of Mr. and Mrs. Leonard Merkadeau, 7470 Delmar Boulevard, University City. A spring wedding is planned.

Miss Glickstein will receive her degree next month from Washington University. She is a past president of her sorority, Sigma Delta Tau, and a member of Kappa Delta Tau, education honorary organization.

Mr. Merkadeau is an alumnus of Washington University's School of Architecture and a member of Alpha Epsilon Pi fraternity. Mr. Merkadeau will depart next month for Naval Officers' Candidate School, Newport, R. I.

Alice Kramer And Lt. Kurt Wolfsberg To Wed In Summer

Mr. and Mrs. Seymour Kramer, 7257 Amherst, University City, have announced the engagement of their daughter, Miss Alice Jean Kramer, to Air Force Lt. Kurt Wolfsberg. The future bridegroom is the son of Mrs. Gustav Wolfsberg, 5933 Kingsbury Avenue, and the late Mr. Wolfsberg. The wedding will take place next summer.

Called Kitty by her college friends, the bride-elect is an alumna of University City High School. She attended the University of Missouri for two years as a recipient of a four-year Greater St. Louis Science Fair Scholarship to the University.

Lt. Wolfsberg is a magna cum laude graduate of St. Louis University which he attended entirely on scholarships. He majored in chemistry, mathematics and philosophy. At present he is working toward his master's degree in radio chemistry at Washington University under the Air Force Institute of Technology.

Shirley Stein Wed To Lawrence Pallas

Miss Shirley Reva Stein and Lawrence Pallas were married Sunday afternoon Nov. 23, in the ballroom of the Forest Park Hotel. The ceremony was performed by Rabbi Robert P. Jacobs. She is the daughter of Mr. and Mrs. Samuel Stein, 6036 Washington Boulevard.

The bridegroom, who parents are Mr. and Mrs. Abraham Pallas of New York, received his A.B. degree at Brooklyn College, and will continue his studies at George Warren Brown School of Social Work of Washington University.

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In A Moscow Synagogue

By DAVID GOLDBERG

(The following article was written by a medical student of Glasgow, who was a member of a Scottish delegation to the ninth Council of the International Union of Students in Moscow. Goldberg describes a recent visit to the only remaining synagogue in the Soviet Capital.)
—Editor.

One Friday night last August a black, streamlined Zis automobile descended one of the narrow, tortuous hills which lead from the center of Moscow to a poorer residential quarter of the city, and pulled up outside the somber facade of the old Armenian synagogue. There emerged six people—three Israelis, an English Jew and myself, followed after a respectable interval by an interpreter.

We were ushered up the broad stone steps whose surface must bear the footprints of many of Jewry's greatest sons, through the narrow vestibule, into the great hall of the synagogue itself, looking in design much like any other synagogue anywhere else in the world, but in appearance desolate, unkempt and dingy. A handful of people were in attendance and were lost in the vast and gloomy space of this once impressive hall of prayer.

The service was in essence much the same as a Friday night service in Glasgow or any other city of the Western world, but this Kid-

dush was made over the cherry-red contents of an ancient decanter—home-made wine, because the state co-operative groceries do not sell kosher wine, and every grocery shop in the Soviet Union is a state co-operative. We said farewell to the Rabbi, informing him that we hoped to attend the Sabbath service the following morning, and rejoined our waiting interpreter who was pacing the vestibule like a sentry on duty, every now and then throwing a look—half curious, half watchful—through the glass doors.

On the following morning the same Zis automobile descended the same tortuous hill, and the same five individuals, followed this time by two interpreters, made their exit. As we ascended the steps and drew into the vestibule, a new sound greeted us—the clear golden tones of the Cantor who had been absent the previous evening. As the glass doors opened to permit our entry, our ears detected the steady flow of melody issuing from the choir posted in the balcony and accompanying the Cantor.

The nearest member of the congregation sat at a distance of fully six yards from us. The shammos disappeared for a few moments into a side chamber and reappeared armed with a collection of Talesim which he proceeded to distribute to us. We accepted them with some degree of reluctance. They were home-made garments constructed from sheets of flannel to the corners of which a few woolen threads had been attached. Prayerbooks had already been set out on the seats, old tattered volumes with many pages missing.

After a brief initial period during which we offered up a prayer, we gave some attention to our surroundings. The interior itself had not changed one whit since the preceding evening. It looked just as dingy and just as uncared for. Plaster and paint were cracking and peeling everywhere, unheeded, and fluttering through the air to lie in little collections on the ground. The woodwork was dying and rotting for lack of attention and the sadness and desolation of the place cried out for compassion. But the congregation! Yesterday's handful had swollen to a mighty assembly occupying every inch of space on the ground floor and every seat in the balcony, and those who had no seats were content to stand.

JEWISH STAR Page 8
Monday, December 27, 1951

Four Generations Celebrate Anniversary

A surprise 40th wedding anniversary party for Mr. and Mrs. R. Fischer of 1216 McMorrow, Richmond Heights, was held at the Sheraton Hotel Saturday night. The dinner party, for members of the immediate family of the couple, was given by their children, Mr. and Mrs. Edwin H. Fischer and Mr. and Mrs. Harold Garden (Estelle Fischer).

The presence of Mrs. R. Fischer's parents, Mr. and Mrs. A. Mermelstein, made the occasion one of a four-generation get-together.

I put my hand to my own cheek. It was damp.

The haftarah reached its termination and the Cantor resumed his position on the Bimah. The atmosphere was becoming less charged; those of the congregation who had seats were once again seated and the terrible chorus had dropped. The Cantor and the distant choir had already struck up a happier combination and seemed intent on dispelling the preceding gloom, when they were interrupted by a noise and bustle at the rear of the synagogue.

In walked two American students, led by the shamos, who made preparations to seat them beside us at the aron kodesh. American Jews in a Moscow synagogue! The hum of conversation leaped to a crescendo.

The Mussaph service continued, notwithstanding the brief interruption. The prayer for the Government was reached and was executed by the Cantor in the Russian language. Russian is not one of those languages which I speak fluently and the exact nature and composition of the prayer were uncomprehended by me with one exception—the words "Georgi Malenkov," which were expressed with a detectable quantity of feeling. There was no prayer for the Jewish State. Instead this curt recitation was followed by the blessing of the month, for it was Rosh Chodesh the following week. "Grant us long life," pleaded the chazan, "a life of blessing, a life of material prosperity."

The frantic gestures of the interpreters who were signalling to us through the glass doors suddenly caught our attention. They called us back from a world of symbols to a world of stark reality. It was five minutes past one and we had

Rev. Chasen President Of Mizrahi Organization

Rev. Israel Chasen was elected president of the Mizrahi Organization of St. Louis at their annual election meeting December 19. Other officers elected were Sam Becker, first vice-president; Hyman Flaks, second vice-president; Richard Greenwald, financial secretary; Hyman Zuckerman, recording secretary, and Harry Silberman, treasurer.

An installation committee consisting of Messrs. I. Chasen, H. Flaks, R. Greenwald, S. Becker and H. Silberman were appointed. They plan a big installation in the near future.

an outing arranged for the afternoon and did not wish to inconvenience our Soviet hosts any more than was strictly essential. Leaving our newly-found American friends behind us, we collected our belongings, said farewell to the Rabbi, and proceeded in orderly procession down the steps and along the aisle towards the exit. As we did so, the congregation rose, as if drawn by an unseen force and stood immobile as we passed. We seemed to be threading our way through a hall of statues, impersonal beings who refused to acknowledge our presence in their midst. A mummified community—that was what we had just seen.

Outside, in the street, we were admonished by the interpreters to make haste; we were already considerably behind schedule. But to us, time had ceased to possess its normal value. We had just come from a world where time did not exist or rather was working in reverse.

"So you see how our great Soviet Government looks after the religious welfare of all her people," said one of the interpreters with a certain air of triumph, as if he had just dealt the final blow of conviction at a dubious skeptic. "Yes," we replied, monosyllabically, looking as dubious and as skeptical as ever.

We climbed lethargically into the black Zis automobile and ascended the hill on our way to the city center. The fresh air streaming through the open windows was lively and invigorating. We relaxed gently and sank back on our thickly cushioned seats, worn out after our emotional ordeal. Soon we were lost in the vast spaces of the metropolis.

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If he persists, he is then received into Judaism.

These psychological and practical factors are not the only ones that have molded the attitude of modern Judaism toward missionary activities. Even more significant for our day is the emergence of a new conception of religion in traditional Judaism. None of the other traditional faiths have yet attained to this recognition that God's salvation is not limited to themselves. The prophet Malachi had sensed this truth twenty-five centuries ago when he declared that God's worship was not restricted to Israel, for wherever men sacrificed to other gods, they were seeking, however imperfectly, to reach the Divine. "For from the rising of the sun until its setting, My Name is great upon the nations and incense is offered to My Name."

A Revolutionary Doctrine

In the Talmud a new and revolutionary doctrine came to flower, the theory of the Laws of the Sons of Noah. According to Jewish teaching, the Torah consists of six hundred and thirteen commandments which are binding upon every Jew. This, however, does not consign the non-Jew to outer darkness. On the contrary, there are seven fundamental religious and moral principles binding upon all human beings, all of whom are the sons of Noah. These commandments comprise the prohibition of Idolatry, Adultery, Murder and Theft, the avoidance of blasphemy and cruelty to animals, and the establishment of a government based on law and order. When these principles, upon which all civilized society depends, are observed, the non-Jew has become worthy of salvation on a par with a Jew and observes the entire law and he is not required to accept the Jewish faith. The more extensive system of precept and practice incumbent upon the Jew is natural in view of the function of Israel must discharge in proclaiming the unity of God and His moral law to the world.

This doctrine of the laws of Noah

is extremely interesting from several points of view. It represents in essence a theory of universal religion binding upon all men. It is characteristic of Judaism that the emphasis is upon action rather than upon mere belief, upon ethical living rather than upon general adherence, as the criterion for salvation. Ritual Cannot Be

Uniform For All Men

Moreover, this conception recognizes that the rites and ceremonies by which men express their faith and seek to strengthen their ideals cannot and need not be uniform for all men. For ritual necessarily reflects the varied experience and background of the different groups that constitute the human family. It is not necessary that Frenchmen surrender the observance of Bastille Day on July 14th or that Americans cease to celebrate Independence Day on July 4th. What is essential is that both Frenchmen and Americans cherish the freedom to which these great days are dedicated.

Thus, the absence of Jewish missionary activity has a tangible historical basis. It does not stem from indifference to the spiritual welfare of men, but, quite the contrary, out of respect for the infinite color of human personality. For the right of men to think for themselves implies the right to think differently. In our day emphasis upon conformity is all powerful and this democratic attitude in religion as well as in government seems weak and vacillating as against uncompromising authoritarian systems. Ultimately, however, freedom must prevail if religion is to be worthy of its role and men are truly human. For there is no real religion unless men worship God freely out of the fullness of their love for Him and out of their deepening knowledge of the world that He has created.

It cannot be denied, however, that there is burning need of missionaries today. Our generation requires Jewish missionaries to the Jews and as many thoughtful Christians have recognized, Christian missionaries

to the Christians. The task of such consecrated spirits must be to win those who are Jews or Christians, merely by accident of birth to a fervent and enlightened loyalty toward their ancestral religion. For like everything else that is worth while, true religion must begin at home.

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